

ADAHOOONIŁIGII

THE NAVAHO LANGUAGE MONTHLY

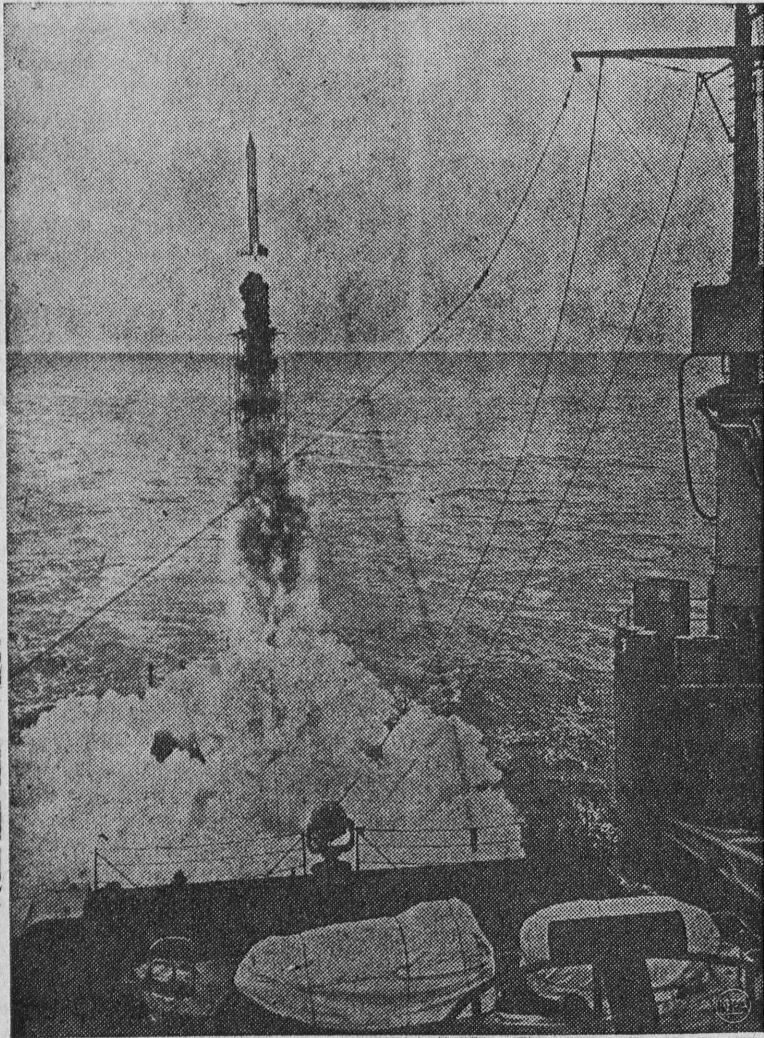
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NAALTSOOS 'AHI'NÍŁ BINIYÉ YÍZHÍ 'ÁDAALNE'ÍGII K'AD BAA HOOLZHIIZH

'Ániid t'óó 'aak'eejii 'anáhooolzhiizh yéedáq' Naabeehó binint'a'í béesh baqah dah naaz'ání ha'nínigí Tségháhoodzánígi 'átah náánásdljii' go naat'ánii 'a'náná'níłigíi yaa ndaast'jii ni'. 'Éi shjii nohla'í nihił béedahózin. Beehaz'ánii wolyéii bik'ehgo naat'ánii ninádaaha'níł dooleefii 'ta' yee lq' da'ast'jii 'íidáq'. Jó 'éi kót'éego yee ndahaz'áq ni'. Diné naaltsoos 'adeidi-yooniłii 'áłtsé bízhi' naaltsoos bikáa' 'ádaalne'go naaltsoos 'ádaalts'íisí, bee 'ééhózin' biniiyé bitqa'niih dooleef. Díi naaltsoos naa'niihígíi hwee 'ádingo 'éi doo 'atah naaltsoos 'azhdoo'ał da. Sháq' kót'éego bee nihoot'áq ni'. Díi k'ad Níłch'itsoh dabidiiníigo ndízidígíi 'áa'iidóo naaltsoos hataadaa'niihgo baa ha'ooldee'. 'Éi t'áa baa na'aldeehgo naaki ndidooził. Níłéi Yas Níłt'ees wolyéhígíi t'áa 'altso nínáadeezidí 'inda 'áadoolzjiił.



Díi kwii łid bikée' dzoosihgo be'elyaaígíi t'aadoo le'é t'áa 'anaa' siljii' shjii binahaalyéii 'át'é jini. 'Éi shjii níłéi tálk'áa'di tsinaa'eeł bikáa'dóo dego bihidichxiid. Díi t'óó nabíhonitaahgo kwii 'ta' dego haalwodgo naaltsoos bikáa'. Níłéi dego 'ashdladiindi tsin sitq bíighahgóo niilwod jini. 'Áádéé' shjii 'inda t'aadoo le'é bee bída'neel'qah daniliinii, bee 'éedahózin dooleefii t'áa bí yik'i niyiził. "Aerobee" wolyée dooleef hodoo'niid lá.

Naaltsoos há 'ádaalne'go 'ta' hálák'edaha' níł. 'Ádaalts'íisí yee'. 'Éi ts'ídá doo yóo 'ajit-t'e' da, háálá 'éi níłáahdi naaltsoos 'adaha'níł baa ní'diildee'go ts'ídá t'áa 'iyisii bíhólníł. Hwee 'ádingo 'éi doo 'atah naaltsoos 'azhdoo'ał da. Kót'éego yee ndahaz'áq nihinant'a'í.

Níłéi 'adahoolyéegóo naaltsoos 'ahi'níłigíi ba dahwiidoo'ał dóo t'áa 'éi naaltsoos níhá 'ádaalyaii dabikáa' dooleef. Díi kwii biká'ígíi t'óó bee hane'ii 'át'é. Nihinaaltsoosígíi Sháq' Tóhí hoolyéedi naaltsoos 'atah 'adooh'ał níigo bikáa'gogo doo níłéi Tó Naneesdizí hoolyéedi

'atah naaltsoos 'adooh'ał da. Háálá nihinaaltsoosígíi Sháq' Tóhí hoolyéedi naaltsoos 'adooh'ał níigo bikáa' 'éi baq. T'áa 'aaníi níłéi t'óo'di, háadi da nízaadi béesh nít'i' da baqah naalnishgo 'éi t'áa 'aaníi t'áa 'áadi 'atah naaltsoos 'adooh'ał. Jó 'éi 'áadi díi naaltsoos 'adaha'níłigíi 'ahgóo t'áa 'ákót'éego bá dahwiidoo'ał. Kodi kéyahdi naaltsoos 'adaha'níł baa na'aldeehígíi t'áa bíł 'ahíłjii 'ákodadoonił 'áadi. Níłéi Hoozdo hoolyéedi kéyah 'atah bi-naalnishdi t'áa 'áadi naaltsoos 'atah 'adooh-

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NIHINANT'A'Í NINÁDAHA'NÍŁIGII BAA NÁÁHOOLZHIIZH

By John C. Claw, Sec'y, Navajo Rights Association
Kayenta, Arizona

Yá'át'ééh lq' sik'isóo, 'áltah 'áásjiiłóo, t'áa doo le'égóo 'ahił náadahodiilnih nisingo 'éi díi biniiyé k'ad kwii shá nááhoo'a'. Bee hanáadeesdizihígíi 'éi shá náadadidoohs'jiił.

'Iiyisii baa ndeit'jii t'áa 'altsogóo 'éi t'áa nihił béedahózin. Díi k'ad hastóí béesh baqah dah naaznili náadadoodleefii nínáána'níłigíi 'éi k'ad bééhózingo daggóo 'anáádoot'á, Wóózhch'jiił binigóo. 'Áko 'éidígíi t'áa 'ánótso nihił béedahózingo shjii kóoní baa ndaah't'jii 'adahwiis'áagóo t'áa níłtéel nt'ée' diné bikéyah bikáa'góo.

'Áko níhi 'atdó' díi kojii, shi naasháhijii, Tódinéeshzhee'jii 'atdó' baa hwiinít'jii. Diné ts'ídá t'áa 'altso, t'áa dabighangóo yaa ndaast'jii go 'át'é. Baa yadaati'go 'át'é. Díi 'iyisii nihiláqjii' dah sidáa dooleefii, jó 'éi 'iyisii baa náhát'jii, 'akon. Níhi díi k'ad kojii nihił haz'áqjii Tódinéeshzhee' dóo níłéi binaagóo Dzik'jiiin bikáa'góo dóo kojigo naghái Tsé Bii' Ndzisgai hoolyéegóo diné kéedahat'jiiłgóo, 'aadóo 'Ool-jéé' Tóógóo da, 'aadóo níwohji' Tooh binii-t'aagóo da níłéi Tséfigai Deez'áhí bíighahgo, 'ákóq' t'áa 'át'éé nt'ée' yaa ndaast'jii díi. 'Índida Naatsis'áagóo, 'inda Tó Naneesdizigóo, Ba'ádiweigóo, Dzik' Libáigóo, 'aadóo kojigo t'áa 'ákót'éego bá dadiits'a' Tsézhin Bii' dahoolyéegóo. 'Aadóo níłéi t'óo'góo ha'a'ah bich'jii diné kéedahat'ínigíi 'ákóq' t'áa 'altsogóo yaa ndaast'jii lá 'Áko díi 'adah náánásd'aa dooleefii, jó 'éidígíi t'éiyá hoł naaki daniljii. Binii-naa 'át'éegi 'éi, jó diné t'áa bíł kéedahwiit'ini t'éiyá baa dadziiníidliigo baa ntsideikees. T'áa diné t'áa béehojisinii t'éiyá, bíi' honít'i'gi hoł bééhózingo, naagháagi, 'inda nahd'éé' níyáa-d'éé' hináagi hoł bééhózingo jó 'ákót'éego t'éiyá diné doo hoł naaki níłjiiłgóo, baa yijóliigo 'éi kót'éego naat'ánii ha'át'éegi da choidoo-jiiłgo 'éi bíká 'ahodiichíid. Jó 'ákót'éego yaa ndaast'jii go bíł naaki daniljii. Diné náánáahdi doo yéedahósinii 'éi 'ákóolyéeni niilteeh dabi'di'niigo, 'inda daanii ndi, jó 'áko diné doo joo'jiiłgóo doo bééhózin da nahalingo 'át'é.

Jó k'ad lq'í da dadiits'a'go, 'akon, lq'ígóo hadahwiisdzogóo jó 'éi 'ákóolyéhígíi 'éi shi 'alqajii diné bá ch'ínishááh ní dajiníigo 'ahił dahojilne'. 'Áko ndi diné doo t'áa 'altso hwéedahósin da, 'akon. 'Akwe'é t'éiyá 'át'é. 'Aajii Tó Haach'jii diné 'ta' Alfred Bowman wolyé jini, 'éidí shi 'adah sidáhígíi bínishtááh ní jini dajini. Jó 'áko 'éi díi kojii Dzik'jiiinji diné kéedahat'ini 'éi doo hwéedahósingóo yaa ntsidaakees, 'akon.

'Índa naghái Tó Naneesdizí nahós'a'jii 'éiyá Scott Preston, 'éi 'áajii ndadiiltéel daani diné, kót'éego dei'niih. Jó 'éi t'éiyá t'áa 'aaníi t'áa díkwígóo shjii béého'dilzin. Ndi 'áko ndi lq'í doo béedahoniilzin da daani 'atdó'. Jó 'akon,

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'ákót'éego baa hwiinit'í díí k'ad. Díí k'ad ch'ini'ánigíí 'éi t'óó bee hane'ígíí 'át'é. 'Índa Scott Preston bikéédóó, jó 'éi yit dah dínóo-keefíí 'éi Maxwell Yazzie wolyé, 'éidí yit dah nikeeh, 'éidí bá 'adadi'yii'nił daaní, jó kót'éego 'aldó' diné yaa ndaat'íí lá. Ndi jó 'éi 'ááji t'áá bíji bit yá'adaat'éhígíí shíí 'éi daabíla. Jó 'ta' 'éi kodóó doo, béédahoniilzin da daaní 'ta' diné koji Tódínéeshzhee'jí hinílaí.

'Áko díí nihí koji náhookqsjí hiniidláii, díí Dzit'jiiin bikáá'góó dóó Tódínéeshzhee' binaagi dóó naghái Tsé Nitsaa Deez'áhí góyaa, Tó Likangóó, Dzit Náhookzítíi binaagóó, 'Índa T'is Nábqsjí, 'Índa naghái Ch'iniłjį gódeg diné kéédahat'inií 'éi díí k'ad nihá dah sidáhígíí t'áá 'éi bá 'anáadadi'yii'nił daaní. 'Éi lq'í 'ákódaaníí la. 'Ákót'éego yaa ndaat'í, 'akon. Háálá díí k'ad nihá dah sidáhígíí ts'ídá bii' honit'i'gi, yee siziinii, bintsékees nilíinii jó 'éi bee béédahoniilzin. Háálá ch'óóshdádádáq' 'éi t'óó 'akéédóó dah sidáhígíí 'ákóne' 'éiyá yee náhonilnéehgo hoolzhiizh Hastiin 'Adiits'a'í yéé dah dzizdáhádádáq'. 'Áádóó wóshdégé bí 'alqajj' dah neezdá díí nááhaidádáq'. Jó 'éi k'adéé ylighah 'ateeh. 'Áko 'áajj' nízaadgóó nihá tádoolnish. 'Áko kót'éego yee ndeik'kaahgo, yee yik'itsidayit'keesgo k'ad 'ákót'éego yee yéédahósin. 'Áko bini' t'áá 'éi nihá dah náá-násdáa dooleet daaníinii lq'í diné.

'Áko nihíla, 'adahwiis'ágóó baa ntsídaah-keesii, diné baa dzíínóhłíi, jó bit kéédahohł'í, t'áá lá 'aaníí 'át'é ni doo hání yii'aah da, t'áá 'íiyisíí doo hání yii'aah da ha'át'éegi da nijii-dááh dadohní, 'akon. Nihinishdááh naghái 'íjį' 'ákót'éhígíí 'aadiilyeed, 'éi bee nihinish-dááh dadohníí 'teh ha'át'éegi da jáadk'ehgi da. Baa naahkai 'teh, jó 'ákót'éego doo nihíni dei'aahgóó yá'át'ééh. Nihí 'aldó' díí koji díí baa ch'ídahosé'áníjį diné kéédahat'ínigíí jó 'éi 'ákódaaní, 'akon. Bini' nihiljį' t'áá 'éi 'alqajj' 'adoolwoł, t'áá 'éi bee ninááhidiikah daaní nahalin. Háálá ts'ídá nishónigo ha'át'íi da nihá nayik'í yáłti, 'éi bee 'át'éego bit béédahózin.

Náánáłahgo 'át'éego bii' nááhonit'íií nihi-lqajj' dah nááneesdáago, jó 'áko 'éi doo 'ééhózin da nahalin. Baa 'ayahoolni. Ha'át'íi da yá'át'éehgo bik'í yáátihgo díjį nááhaigo, ní-zaadgóó k'ad ha'át'íi da yá'át'éehgo nishónigo diné bá nabik'íyát'igo ha'át'íi da bá hasht'e' nináłkid nahalinéé ni' 'akwe'é 'ahgo 'ánáá-nát'eií nináánált'jįgo, jó t'áá 'áko doo 'ákwíi-doolit' da. T'áá 'óozyjį' 'nt'éé' t'áá 'át'é doo 'ákwíidoolit' da jó daanigo 'ádaaní. 'Éi baqgo 'áko t'áá bit béédahózinii t'áá 'éi lq'í ninánilgo yá'át'ééh hastói. Kodóó bihidinítqadii, béesh baqah dah náádadoo'nił. 'ta' t'áá 'éi ninádahaas'nilgo yá'át'ééh, t'áá 'ataadahósh-kizhii, t'áá bit béédahózinii. Jó nihí k'ad kó-dadii'nił koji kééhwiit'inií. 'Áádóó ts'ídá nahonit'agi, 'nahonit'la' nahalingóó, jó 'ákóq hastói dahadeesáago 'át'é. Díí béeso 'lq'í neeznáá nááhajj' bee nda'doonish ha'nínigíí diné bikéyah bikáa'gi, 'ólta' bee 'adahodool-níł ha'nínigíí, 'Índa 'azee'ál'jį bee 'ánídaho-doolníł ha'nínigíí, 'Índa 'atiin da bee binda'-doonish ha'nínigíí, 'Índa kodóó háshjį bee hasht'éé dadoolníł ha'níinii t'áá 'ałtso, jó bi-niiyé wókeedgo díkwíí shíjį nááhái. 'Áko 'éi k'ad bee lq'í da'azl'jį ndi 'ahgóó t'ah baa dahwiinit'í, 'akon. Háádóó shjį t'áá bee ch'ída'-doonish. Díí k'ad hastói ninádanii'niłgíí ts'ídá yá'át'éehgo ntsídaakeesii, bitsiits'iin ndaalnishii 'éi t'éiyá baqah haa'nilgo yá'a-t'ééh. 'Áko nishónigo nihá nayik'í yádadooł-tih. 'Áádóó bee nda'doonishgóó nishónigo

'ahádeinilgo yaa ndookah. Jó 'éidíigíí 'íiyisíí naanish náádaadleeh nahalin. T'áá bihólní-hígíí, t'áadoo hózhó' ntsékeesii diné doo 'éi 'ta' 'ákóne' 'ajółt'e' le' 'át'éégóó hoo'a'go 'át'é k'ad. Yá'át'éehgo nihe'iina' ndoojgoł t'éiyá dadohníí 'teh, 'akon. 'Áko 'ákwe'é naa-t'áanii dooleetii niilteehgo she'iina' nidoojgoł dadohnínigíí t'óó 'ahonohyóí ndi t'óó t'áq' hidohkah t'áá 'áko. T'áá 'atah chojoo'jįhígíí 'ádanohł'eií t'óó 'ahonohyóí. Hwe'iina' ndoo-jgołgo lá ha'át'éego t'áq' hizhdoogáát, shí 'éi dooda jiniigo. T'áá bee 'ihónéedzq' bee háyah 'iidoogałéé lá ha'át'éego t'áq' jiyooagáát doo-leet. 'Éi t'áadoo 'ádaniit'éhégó yá'át'ééh. T'áá 'ániilsto 'ahidiníłnáago 'ałk'indeildzilgo bee náás da'ahíniłjįahgo yá'át'ééh daniidzin 'ta'. Háálá k'ad nahonit'la' nahalinii bich'jį yoołkáát. 'Éi baqgo 'áko diné yá'át'éehii, hastói yá'át'ééh ntsídaakeesii, jó 'éi ninádahi-doo'nił jó daanigo kót'éego nayik'í yádaałti. 'Áádóó 'adahwiis'ágóó t'áá shq' 'ákót'éego baa ndaahł'jį. 'Áko ts'ídá halee bee baa ndaahł'jį. T'áadoo t'áá na'nile'dii 'ádeil'ínigo yá'át'ééh. 'Índa saad doo 'adaaniinii bee 'ał-k'ijj' yádeil't'ígíí 'ahidiníłnáago, 'éidiiigíí dó' t'áá 'íiyisíí t'áá níwego yá'át'ééh. Háálá ha'a-t'íi da ts'ídá yá'át'éehgo nihe'iina' náásgóó náádeit'íéh dooleetii biniiyé 'ádeit'jį. T'óó na'a'néhígíí, t'óó 'áhát'ínigíí, jó doo 'éi bi-niiyé hastói béesh baqah dah naaz'áanii niná-dei'nił da. Ts'ídá t'áadoo nídí ha'át'íi da nihá yá'át'ééh dooleetii nihá yéédadi'doot'jįk'jį, dóó nihá yá'át'ééh dooleet shíjį nihá ndeidooleetii, jó 'éi biniiyé 'ádahat'jį.

ANOTHER ELECTION IS COMING UP

My friends, I have been given another opportunity to chat with you through this medium.

You all know what is the chief topic of discussion at present. As you know the date of the tribal election has been advanced to March. You are probably aware of this fact, since it is being talked about everywhere, all over the Navajo country.

And over here where we are in Kayenta it is also being discussed. Everyone is talking about it, even around their homes. The main subject of conversation is who is going to be the Chairman. This is the main topic here around Keyenta, as well as up on Black Mountain, over in the Monument Valley, around Ol-jato and down along the river. Similarly, at Navajo Mountain, Tuba City, Bodaway, Grey Mountain and the country around Cedar Springs. And the people who live over east of the Reservation are discussing it too. No one is certain who ought to be nominated for Tribal Chairman. The main reason for this is that we really trust only the people we know. A person has confidence only in someone he knows well—a person whose character, habits and background are known—and that is the type of man who is being sought. So, as they mull the matter over, the people are undecided. When a candidate who is known is named for the position, people are uncertain.

So we hear of many from many areas who reportedly have thrown their hats in the ring. But these men are not universally known. They are only known locally. It is said that Alfred Bowman, a man from over toward Tohatchi says that he'd like to try for the Chairmanship. But the people from over here toward Black Mountain aren't acquainted with him.

And over in the Tuba City area the people say that they want to elect Scott Preston. That's what we hear. As a matter of fact, he is pretty well known. But also, many say that they do not know him. So that's the way the discussions are going. I'm merely passing this information on to you. And in the matter of the Vice Chairmanship, the people on the west are saying that they want Maxwell Yazzie for this position. Whatever those people prefer over there—well, that's up to them. But some of the people over here around Kayenta say that they don't know these men.

However, we live over here on the north side—the people up on Black Mountain, around Kayenta, down below Rock Point, at Sweetwater, Teec Nos Pos and up about Chinle—are for reelection of the present Chairman. There are many who are in favor of that, because we know the character of our present Chair-

Naaltsoos 'Ahi'nił K'ad Baa Hoolzhiizh—

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'ał. Naaltsoos nihá hadilyaago naaltsoos 'ał-ts'íisí nihá'doodózégé t'éiyá bihólníh. Nihee 'ádingo 'éi dop 'atah naaltsoos 'adooh'ał da. 'Azhq' naaltsoos 'ta' nihee hółq' ndi t'áá hoo-ghandi ninoótq'ago t'áágééd naaháago dó' dooda. 'Íshj'q' 'ákót'é.

Yas Nilt'ees dabidii'niigo ndízidígíí naaki-góó yoołk'aałgo 'éi nłéi naaltsoos 'adahidoo'-nił bá dahwiidoo'aat'góó diné 'álah dadooléet. Jó 'éi tsosts'idiin dóó bi'q'q díjįgo daats'í 'ákó-t'éego diné bit dah nahaz'áq'góó 'álah da'doo-leet. Díí nłéi 'álah da'aleehgóó díí nihahastói béesh baqah dah doot'áát, naaltsoos bá 'adahi-dii'nił dajiniigo hastói táa'go ndahizhdoonił t'áá hoł dah nahaz'áq'góó. 'Éi naaltsoos bá 'adahidoo'niłgo 'ahaa dahodínóolnéet. Díí hastói náhádłáhígíí baa na'aldeehgo 'aldó' diné 'ta' nłéi Province Nominating Convention deiłniigo hót'saago 'álah 'aleehgóó há doogaa-łii 'ta' ndazhdoot'éet. 'Índa naaltsoos 'ahi'nił baa ni'diildee'go kwii naaltsoos yaa 'ádahal-y'q' dooleetii dó' táa'go ndazhdoonił.

'Éi 'ákódaadzaa dóó táa'ts'áadah náánéis-k'q'ago, jó 'áko 'ashdla'áadahgóó yoołk'aał doo-leet, 'áadi 'éi díí Naabeehó bikéyah díjįgo 'aháádzooígíí dabi'ig'góó hót'saago 'álah da-

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man. We know his character, we know what he stands for and we know his thinking. He was the Vice Chairman with Chee Dodge, and four years ago he became the Chairman. Now he has nearly reached the end of his term. He has served us well. The voters know him for what he has accomplished. So there are many people who want to see him reelected.

So it's up to you people everywhere who are considering this matter. Some of you say you've got to gamble on a candidate, so you'll bet on someone you have confidence in—one of your neighbors—and if you lose you just lose. You say you'll bet on such and such a horse to win at the racetrack. That's what you do, and in cases like that you don't usually regret your choice. So, in the same way, we who live over here are taking our chances with certain candidates. We're betting again on our same horse. He has really tried hard, and the people know him for the effort he has made.

On the other hand, if someone new takes the Chairmanship we will be uncertain about him. There will be suspicion of him. If anyone new is put in his place the person will wreck all the things our Chairman has accomplished for us over the course of four long years. So the best thing to do is to put back the one we really know, as well as the Councilmen with whom he works. At least some of them who know what is being done. The Council is now moving toward a difficult period. I have reference to the Long Range Program, according to which there will be schools, hospitals and roads built on the Reservation, as we have been requesting over the past four years. That has been approved, although in some of its aspects it is still under discussion. It will be starting very soon, so it's up to us to elect the best possible leadership. They will serve us well. They'll be the ones who distribute funds for the work. This will be their work, so we cannot take any chances in the selection of our leaders. You all say that you want to get back to security and prosperity. But although you are looking for a leader who will bring back these things for you, many of you shrink back when you are called upon to be one of the leaders. There are many of you who would make good Councilmen. If you want prosperity, why should you shrink back and say "Not me"? Why should a man shrink back when the people have such confidence in him? We shouldn't take that attitude. Some of us feel that we should all work together and pull one another forward. The day is drawing near when there will be many difficulties. So the people are calling for the election of a good man.

So let's be very careful. And in connection with the different factions, let's not speak evil of one another. Because we are all seeking something that will improve our living. When we elect our Tribal Councilmen we do not merely do it as play. We elect our Council so that they can accomplish something to our benefit.

ADAHOONILIGII

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(Continued from page 2)

dooleet. Díí hótsoago 'álah da'aleehédi 'inda hastóí béesh baqah dah naaz'ání yá 'alqáji' dah nánidaah dooleetii, naaltsoos bá 'adahidoo'niitii béedahodooziit. Jó 'éi níléi da'níits'áq'déé' diné ndabi'diis'nílii 'álah dadooleet. 'Éi 'adah nánidaah dooleetii yaa ndadoot'íit. Yee ha-daasdzíi' shíi 'éi naaltsoos bá 'adahidoo'niit 'adahwiis'ágóó, ndaa'nii'dóó bik'iji'. 'Ani-hwii'aahii dadooleetii dó' t'áa 'ákwi yee ha-dadoodzih. 'Éi dó' naaltsoos bá 'adahidoo'niit.

Hastóí naaltsoos bá 'adahidoo'niit shíi naaltsoos bikáa'gi bida'alyaa dooleet. Biighahgi 'éi dik'áqgo nda'asdzoo dooleet. 'Áko díí lá yá'át'éehgo shinant'a'í dooleet ni dzinízinígíí biighahgi 'a'lná 'azdoozoh dik'áqgo si'ánéé bi-yi'gi. Díí naaltsoos bikáa' 'a'lná da'dziizohígíí 'éi níléi Dqago 'inda 'ákót'éego baa ni'dooldah, Wóózhch'íid wolyéhígíí bini. Kót'éego 'a'lkée' dahoní'áqgo baa nda'dooldah, 'akon.

Dahonohsánígíí t'áa 'ánóltso 'ákót'éego nihinant'a'í naaltsoos bá 'adahidoo'niit. Díí naaltsoos 'ahiní'í'gíí doo nanit'agóó 'át'é. T'ah nahdée' naaltsoos 'anidahi'niit'ée k'as-dáq' t'áa 'ákót'é. 'Índa t'áa díí bee 'ihoo'aah nílí. Kojí naaltsoos 'ahiní'í'gíí béedahonohsingo nílááh t'áa Bilagáana nahat'a yiniyé náhidinoobjíi naaltsoos bá 'adaha'niit'go doo nihit ndanit'a da dooleet. 'Éi baq t'áa 'ánóltso nabídanohat' d'óó bídahool'aah. 'Áádóó díí kojí t'áa níhi nihinant'a'í 'ádá nináde'niit biniyé naaltsoos 'adahii'niit níhá bee hoo'a-ígíí dó' t'áa 'ániitso, t'áadoo 'a' shíish shik'ehdi daniidzini, t'áa 'ániitso da'niitahgo yá'át'ééh. Hastóí baa dzíniidlii, yá'át'éehgo níhá hoo'áat dooleetii naaltsoos bá 'adiit'a. Nihaa honeeznáa ndi 'éi doo nihini yidoo'aat da. Doo 'atah naaltsoos 'oo'ah dago, t'óó níláahdi na'ádéhdzilgo háadi da nihinant'a'í bee niyádóltihgo t'áadoo biniyé'hégo 'ádidoohniit. 'Éi Naabeehó niidlii shíi naadiinta' nihináahaidóó dego hodees'áago t'áa 'ániitso nihinaanish 'adayiniilzingo yá'át'ééh. Jó náásgóó 'ádá tsíhookos nílíini 'át'é. 'Éi baq hastóí ts'ídá yá'át'éehgo níhá hoo'áat dooleetii 'ádá ndahidii'niit. K'ad t'áa 'ákót'ééh.

ITS TIME TO REGISTER TO VOTE

As you may remember, last September the Tribal Council adopted some new regulations for tribal elections. The first thing that you the voters will have to do will be to register. You cannot vote in the tribal election unless you have registered, and you must register between December 1 and January 31.

When you register the registrar will give you a little card. You must not lose his card, and you must bring it with you to the voting place on voting day. If you do not have it then, you cannot vote.

The place at which you want to vote will be written on

T'ÁÁ NIHÍ NA'ÁK'Í YÉILTI'GO YÁ'ÁT'ÉEH

Hataa'lii Bitsi'kē — Kayenta, Arizona

Díí k'ad kwe'é tseebí'gíí biyi'gi diné bá sézj daashíi honiit'elgo. Ch'óoshd'áq'dáq' tó biant'a'í nílí dooleet ha'níigo diné shaa yilqad-go ndasistj. 'Áádóó wóshdée' náahodeesh-zhiizhi 'átchíni yá dah sidáhi nílí dooleet shi'doo'niid. Siláago t'áa na'níle'ii nihaa ndaa-t'ínígíí t'áa 'a'ltso níwe bidini dooleet. 'Ákót'éego ndashidzistj, 'akon. 'Áádóó wóshdée' náahodeesh-zhiizhi k'ad díi' náahaidáq' t'áa naaznili' 'anádashidzist'e'. 'Áko t'áa bee shik'e'eshchí nahalin silíi'. 'Áko ts'ídá yá'át'éehgo diné bá yáshti'. Ts'ídá t'áa 'aaníini bee diné bá yáshti'. Shik'edahó'í nahalin.

Ha'át'ii da bee 'atí nihí'dil'íini, 'azh'á 'ákót'éego bee 'atí nihí'dool'íid ndi, 'áko baa héi' nisin shí. Dibéhígíí t'áa 'éi t'éiyá shibeehaz'áanii nílíigo, jó kót'éego sha'átchíni bee náas yish'ish nt'ée', 'akon. 'Áko Jáan Káala 'a'ltso shaa neidiidlá. Neeznádiin dóó bi'q'q hastá-diin kohgo dibé shighaa'nil. 'Aadóó wóshdée' hodeesh-zhiizhígíí doo bidziil da silíi'. K'ad t'áa neeznádiini bee shá haz'á, 'akon. Doo biighah da sha'átchíni. Tsítkéi daazlii', 'a' ch'ikéi daazlii', 'akon. Shaadaani dahazlii' dóó shizháa'áad dahazlii'. 'Áko shíi yéé shi-oh 'aneel'á nahalin silíi'.

'Aadée' 'áhoot'éego bik'ehgo bēhaz'áanii nihich'íi naat'í'gíí bik'ehgo kót'éego t'áa 'a'ltsoni biyi' góne' 'anihi'doodzil silíi'. 'Áko díí nílédée', 'akon, Hwéeldi hooleyéegóó nda'asdee' yéedáq', 'akon, (jo shí 'éi shadahastóí nt'ée', dashichaii nt'ée' doo Hwéeldigóó ndaaskai da. Shí doo Hwéeldigóó niséyaa da, 'akon. Kojí Naatsis'áan biyaa'í honiidl'oggo t'áadoo 'ákóq' ndasiikai da.) shichaii nt'ée' 'ákóq' bits'áq'

the card. You can only vote at that place. For example, if it says on your card that you are to vote at Shonto, you cannot go to vote at Tuba City. You have to vote at Shonto if it says Shonto on your card. The only way you can vote somewhere else is in case you are working away from the reservation on election day. There will be some voting places set up for people who are away from home. If you are working in Phoenix on election day, you can go to vote in Phoenix. All you will need in order to vote is a registration card.

On January 2, 1951, there will be meetings at each one of the election communities over the reservation. There are 74 of these. At these meetings the people in each locality will name three candidates for councilman. On election day they will choose one of these men as their councilman. At this same meeting they will also name one person from their community as their representative at the Province Nominating Convention. They will also name three men from their community to help at the voting place during the election.

On January 15, 1951, the Province Nominating Convention will begin. You will remember that the reservation is divided into four parts. Each of these four parts can name a man as candidate for Chairman of the Council. At the meeting which starts on January 15, the candidates for Chairman will be named. They will be named at this Province Nominating Convention we spoke of. You remember, each one of the election communities will send one representative to this nominating convention. These representatives will do the nominating, and they will vote on the candidates. Anybody can go to the convention, but only these representatives can take part in it. At this convention they will also name two men as candidates for judge in the tribal courts.

You will vote by putting an x under the pictures of the persons you want to vote for. The pictures of the candidates will be right on your voting paper or ballot, as it is called. The voting time will be in March.

Be sure to take part in your tribal election. It is not very much different from the way people vote outside the reservation. Learn how to do it at home, and then go register to vote in the State and National elections too. If you stay at home and fail to take part, you shouldn't complain when you get bad leaders. It's up to you, the people, to pick good ones for yourselves.

'ada'iiznáago kodóó 'ákóq' hakée' sodilzin, 'akon. Yá'át'éehgo nináhidookah níigo sodilzin nt'ée', 'akon. Áko dibé wolyéii náneest'á. Díidi míil náneest'á, 'akon, ei tooh tát'áa góyaa. Shichaii nt'ée' Dágháah Sikaad wolyéé nt'ée' kodóó diné yikée' sodilzin. Jó 'éi ts'ídá shichaii nt'ée', 'akon. 'Áko 'áádée' baa niná-iis'ná, 'akon. Baa niná-iis'náa dóó kodóó dibéhée' t'áa níjaa'igo yitaiizhja', 'akon.

'Áko Tséhootsoo'í dibé naas'nii'ii 'éi díishj baa saad dahoniidl'ó jó danihijiniigo kót'éego bee nihaa nijikai. Shí 'éi doo t'áa 'a'ltso 'éi 'át'ée da nisin. Kojí Naatsis'áan biyaa'í náneest'áanii 'éi 'át'ée nisin. 'Áájí bits'ée' 'tee' sitá, 'akon. 'Éi baq díishj kodóó níléi ha'a-aahjigo t'éiyá dibé 'ahinilkaad, 'akon. T'áa 'aaníi níléi Tséhootsoo'í naas'nii' yéé 'át'éego lá 'áádée' wóshdée' 'e'e'aah bich'í'go dibé 'adahinilkaad dooleet nt'ée' ni. 'Áko kót'éego shí shí bééhózin, 'akon.

Nlédée' ts'ídá t'áadoo 'át'éhégóó shada-hastóí yéé, dashichaii yéé, dashizáani yéé yikah. 'Éi bik'ehgóó dah sézjigo díishj bee 'atí shi'diilyaa'ígíí baa saad honisht'oggo baa ntsés-kees, 'akon. Diné bit kééhasht'ígíi ts'ídá t'áa 'a'ltso bee bich'í' yáshti'. Jó kónisht'é, 'akon.

Nályééh naat'í'gíí, ha'a-aahjigo níhá baa hwiinit'ínígíí, béesh baqah dah naaznili níhá hadeist'í'gíí, jó 'éi baa 'ahééh nisin. 'Áko na'ák'í yáti' wolyéii ts'ídá shí nílíigo baa ntséskees. Háalá ts'ídá t'áa 'aaníi 'át'éei shidine' bee bá sézj, 'akon. Shizáanii, shada-hastóí, shitsi'kē, dasik'isóó danilíini, shich'eeke' danilíini ts'ídá t'áa 'aaníigóó bá sézj, 'akon. Kó nish't'éego 'ánisht'éego 'anihidishni, 'akon, shinant'a'í, 'a'ltah 'áásj'í'ó t'áa 'ánóltso. Ts'ídá t'áa 'awol' bee na'ák'í yáshti' nisin. Ts'ídá t'áa 'aaníigóó bee yáshti'go diné bá sézj nisin.

Háalá doo 'ihwiil'áq' da. 'A'ltso nihaa dáa'-diildee'. 'Aadée' beehaz'áanii ha'níigo ch'éeéh nihich'íi ninádaji'niit. 'Ólta' nihqah daji'igo jó biniinaa nihaa'diildee', 'akon. 'Áko 'éi biniinaa níhi beehaz'áanii yéé 'a'ltso nihits'ályá, 'akon. K'ad t'áa 'aaníi niha'átchíni t'áa 'a'ltso 'idahoof'áq'go shíi 'éi t'áa 'a'ltso'ii níhá yá'át'éeh dooleet nt'ée'. Dibé 'ádingo kééhwiit'íi ndi shíi yá'át'éeh dooleet nt'ée', 'akon. Jó k'ad t'áa 'a'ltso doo 'adiits'a'ii t'éiyá kéedahat'í, 'akon. 'Áko doo bá yá'ashxóq'góó baa ntséskees shí, 'akon. 'Áko k'ad bee haz'áanii ha'níigo bich'íi naat'í'gíí doo bit béedahózin da. Ha'át'ii sh' bee ho' béedahodooziit. T'áa-láhago dah 'alzhi' ndi, házhi' t'éiyá ndi doo ho' béedahózin da. T'áa 'áko ndi t'áa ha'át'éegi da ho' neínishta'go bee 'anashwo', 'azh'á naaltsoos doo bááhasin da ndi. Ha'át'ii da baa ndahat'í'góó t'áa 'a'ltso haa'ilá doo biniyé ninisháah da, 'akon. Kót'éego shí nibééhoyoozi'ígíí t'áa 'áko ndi bee 'anashwo', 'akon. 'Ílta'go shíi t'áa yini 'át'éegi daats'í shí bééhózin dooleet nt'ée'. Sha'átchíni t'áa 'a'ltso doo da'íit'a da. Da'íit'a'ii 'éi lá t'áa 'aaníi bá yá'át'éeh ni dibé 'ádingo. Jó 'éi 'éi daashj' néeláq'j' ntsídaakees. Kojí doo 'íil-ta'ii 'éi dibé nílíini, nihigáal nílíini t'íi, béegashii da 'áaj' t'éiyá nihintsékees danilí. 'Áko 'éi t'áa 'a'ltso doo níhá ho' 'íil'íid da Jáan Káala, 'akon. 'Áko doo 'íil-ta'ii jó doo nihaa ntsí-dzíkéez da, 'akon. Jó shí 'ákóhodishni, 'akon. Kót'éego shidine' bee bá ntséskees. 'Áko doo na'ák'í yáti' da. 'Áko díí bee dahinii'náanii yéé nihits'áq' 'atí jiilaagíi biniinaago nihizáanii yéé 'anidééh silíi', 'akon. Nihahastóí yéé ni' k'ad díishj boogháq', 'akon. Shí díí kót'éego nish'í, 'akon. 'Aadée' shíi 'éi ha'át'ii

(Continued on page 4)

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shíí ndahaltseed, t'áá hó doo 'ákóq' 'ádajit'íí-
góó 'éi hoogháq, koshíí 'át'éego baa ntsída-
dzikees ndi, shí 'iinisingo 'éi be'iina' bits'áq,
baa hwiinít'ínigíí, kót'éego bee 'atí bi'diilyaa-
ígíí 'éi nihahastóí yéé bootstí nisin. K'ad
díishj' 'ákót'éego nabiltseed, shí 'ákót'éego
nish'í, 'akon. Doo lá dó' yówéé' 'át'ée da lá
Jáan Káala wolyéii, doo 'ákóne' nihá 'ahóó'áq
da. Doo 'íilta'ii doo nihaa ntsézkééz da, 'akon.
'Áko 'éi baqgo nályééh naat'í'ígíí t'áá shíí
yá'át'éehgo baa ntséskees. T'áá 'aaníí t'áá
'ániiltso 'íilta'go, nihá'átchíní da t'áá 'áltso
da'íilta'go, jó 'ákó 'éi t'áá shíí nihá yá'át'éeh
dooleet'nt'ée', 'akon. 'Áko ts'ídá t'áá na'ák'í
yéiilti'j' t'éiyá shíí 'aghá hodiylí'á, 'akon. 'Éi
baq kót'éego shidine'ée bee bá yáshti', 'akon.

IT'S WELL THAT WE SPEAK UP IN OUR OWN INTEREST

By Jack Boone—Kayenta, Arizona

I am a leader for a large part of District 8. At first a
great number of the people elected me "water-chief (?)." And then later on they asked me to act as the children's
representative, to intercede for the people when they were
molested by the police without just cause. And then four
years ago they again elected me as a Chapter Officer. So
it would seem that I have held three different positions.
I really do a good job of speaking up for the people. I
speak for what I consider to be right, and the people seem
to obey me.

Anything harmful that befalls our people, even though
it has already taken place, arouses my sympathy. I follow-
ed stockraising as a medium for raising my children, until

John Collier took it away from me. He took 160 sheep
away from me, and from that time on our source of liveli-
hood fell off. I am permitted only 100 head now, which
is inadequate for my family. They have grown to young
womanhood and to young manhood, and they have mar-
ried, and the lack of stock leaves me in financial straits.

The conditions brought about by these laws have
forced us into many hardships. At the time the people
went to Fort Sumner my grandfather did not go. He re-
mained behind to pray for the safe return of the people.
(My old folks did not go to Fort Sumner, nor did I. We
lived over here under Navajo Mountain, and did not go).
My grandfather prayed for their safe return. During the
period of exile at Fort Sumner our sheep prospered. Our
herd grew to 4000 head there along the river. My grand-
father was known as Clumped Mustache, and it was he
who prayed after the people. Finally the people came
back, and when they did my grandfather divided the
sheep up amongst them.

At the beginning of stock reduction they told us that
our sheep descended from those that were distributed to
us at Fort Defiance, and to this statement we take ex-
ception. I do not wholly agree with that. They are really
the descendants of the sheep that were raised at the foot
of Navajo Mountain. It is over there that their umbilical
cords are buried in the soil (i. e. that is the place from
which the present livestock sprang). That is why the
movement of sheep is eastward from the western part
of the reservation (because people looked to the west
when they desired to buy stock). If it were true that the
present sheep are the descendants of those distributed at
Fort Defiance, the movement would be a westward one.

My ancestors have never done anything wrong. So from
that point of view my thoughts in regard to the harm
that has been done to me are today bitter thoughts. I tell
my neighbors all about these things. That is the way I am.

I am thankful for the fact that our Tribal Council
has presented certain claims before the Claims Commis-

sion. And I am really a person who stands in favor of
speaking up in behalf of his own interests. I am one who
stands for right and justice for my people.

We have not learned. We still lag behind, and we do
not understand the regulations they make for us. They
have not provided enough schools for us and consequently
we are trailing behind. Consequently, the basis of our
livelihood is gone. There is no doubt that the education
of all of our children would work to our benefit. With an
education, it would no doubt be all right for us to live
without any sheep. But as it is, there are too many with-
out an education. So the grazing regulations do not serve
the best interests of these people. They cannot under-
stand the new things that are introduced to them. On
what basis could they possibly understand them? They do
not even know a single letter of the alphabet, so I have
to try to explain things to them, even though I myself
cannot read and write. I attend every meeting I possibly
can to gather all the information I can in order to help
my people. If I had gone to school I would no doubt
really have a fund of knowledge. None of my children
have gone to school. A life divorced from livestock is all
right for those who have gone to school. The educated
people have a broad fund of knowledge. Those of us
who did not go to school know only our sheep, our cattle
and our horses. Yet John Collier took none of these fac-
tors into consideration. He gave not a moment's thought
of us who are uneducated. But some of the people do
not speak up for themselves. Due to the fact that the
things upon which we depended for our living have been
taken away from us, some of our womenfolk are dying
off. Worry over these matters is killing off our menfolk.
Perhaps the government feels that they are merely dying
of diseases, but I do not agree. I think that worry is kill-
ing them off. That awful John Collier misled us. He did
not take into account our lack of education. I am glad
for the Claims Commission. We must speak up and pre-
sent our case.

BEEHAZ'ÁANII BEE 'ÁLK'EHÓL'Í NILÍINII KIIS'ÁANII DÓO NAABEEHÓ DINE'E ARIZONA DÓO NEW MEXICO YII' KÉÉDAHAT'IIINII BÁ NIDAAHYA'II DANÉEL'J' DÓO BEE LÁ DA'AZLJ' JUNE 2, 1937 YÉÉDÁÁ'

Díí naaltsoos Diné k'ehj'í saadígíí bee bik'e'eshchj'igo hahi-
nidéhígíí biyi' beehaz'áanii dóo bee 'álk'ehól'í danilíinii Naa-
beehó dine'ée bá ndaahya'ii bikáá' 'ádaalne' dooleet' hodoo'niid
ni'. Jó 'éi díí kwii t'aa náás yit'ihii 'ta' bikáá' náánás'nil.
Níłch'i Ts'ósí dabiidii'nínigíí bini naaltsoos haníídee' yéé bee
hahoolzhiizh ni'. 'Éi k'ad kodóo bigháqáh náádéjaa' nilíinii
kwii bik'i náánásdzoh. Díkwíidi shíí naaltsoos 'ákót'éego
dabikáa'go bee hadínóodah. Díí bee nahaz'áanii danilínigíí
'álah Tó Naneesdzidóo naa'aashgo 'éi 'ákót'éego naaltsoos
yikáá'niinínil. William Morgan 'éi kóji' naaltsoos yá yikáá'
ninááné'nil, 'éi diné deidínóot'j'í biniyíé.

Diné yee hasht'e' ninádookahii neeznáá nááhaigóó bida'i-
niish dooleet' daha'níigo 'akóq' naaltsoos hadadilne'go baa nda-
'aldeeh, 'áko 'éi 'ádaanígíí Naabeehó dine'ée Beehaz'áanii, bi-
k'ehgo dahwéet'ée dooleet'ii bikází nilíinii 'ta' 'ádá hadeidi-
doolníit' daaní. 'Éidígíí baqgo k'ad beenahaz'á danilíinii dóo
bee 'álk'ehól'í danilíinii hazhó'ó t'áá nihí nihizaadígíí bee
bik'e'eshchj'igo nihá naaltsoos 'bikáá' nii'nil. 'Éi dadínóot'j'í
dóo ts'ídá nihíni' bidaat'ée góne' 'ta' baa ntsínáadaahkees
dooleet'. Jó díí kwii naaltsoos bikáá' nááhaasdzoogíí 'éi k'ad
dííts'áadah nááhaidáq' nihá ndaahya'ii 'át'ée. Jó 'áádóo
wóshdée' t'áá yéego 'ahgo 'anáhoodzaago 'át'ée. Diné naal-
deehgi, 'índa kéyah bikáá' kééhwíit'ínigíí da k'ad 'ahgo
'ádaago 'át'ée. 'Éidígíí baqgo k'ad kodi nahalzhiishígíí bíł
nabik'itsídaatkeesgo ts'ídá beekt'ée góne' 'ta' 'ádá háádadi-
doolhíit' Naabeehó nohíinii t'áá nihí. Kwii haz'ánigíí shí
kót'éego 'ánályaago yá'át'ée nisin dadohníigo nihá daa'niih-
go yá'át'ée. T'áá 'éi bee náasdi nihí yá'ádaat'ée hii deidiil-
tséet'. Bigháqáh náádéjaa' nilíinii kwii bik'i náánásdzoh.

Section 15. Naaltsoos Bik'ehgo 'Agh Na'ach'idii

T'áá háíida Indians Bi'aahwiinít'j'í góne' 'Ánihwii'aahii da-
nilíí shíí naaltsoos bik'ehgo 'aqh ni'dooch'it'ii siláago yá hadei-
dile'go bee bá haz'áq dooleet'. Kéyah bikáá' daashj'í hónít-
téelgo hódéet'i' nahalin, jó 'éi bikáa'gi t'éiyá 'ákót'éego naal-
tsoos bee hadizhdoolíit'. Biniyíé 'ane' ni'dooch'it' shíí dóo

ndidoolyéet'ii biniyíé 'ane' ní'diich'id shíí 'óolyéii dóo ts'ídá
'át'éege bééhózingo, 'índa haqah ní'diich'id shíí t'áá hó házhi'
naaltsoos bikáá' yisdzohgo dó' t'éiyá díí naaltsoos bik'ehgo
'aqh ní'diich'idii 'ilíj' dooleet' dóo 'índa 'Ánhwii'aahii danilíí
shíí 'ta' bízh' bikáá' yisdzoh dooleet'. 'Ákót'éego t'éiyá 'ilíj'
'íishj'áq. Ts'ídá bééhózingo diné siláago 'atah nilíinii doodai'
Wáashindoon yá naalnishii siláagoj'í bééhózingo 'atah binaa-
nish naat'í'ii da 'ta' díí naaltsoosígíí yik'ehgo diné yine'
ni'dooch'it'.

Siláago 'atah jílíj' ndi t'óo sha'shinígíí binahj'ígo naaltsoos
t'áágéed doo diné 'ta' bine' nish'dooch'it' da, t'áá hazhó'ó
ts'ídá t'áádoo nídí hoł bééhózingo, 'índa ts'ídá t'áádoo baha-
t'aadí diné yee yit'íni silíj'go t'éiyá diné bine' nish'dooch'it',
'índa t'áá 'aaníí diné 'ádaqah dah hool'a'go hodine'ée t'áá
nikééhonít'j'ídt'nt'ée' bibeehaz'áanii yaqah dah hool'a'go hoł
bééhózingo, jó 'át'éege dó' t'éiyá diné bine' nish'dooch'it'.
T'áádoo bee ha'deet'aah nahaliní t'óo dzólnígóo diné 'ta'
bine' ni'jizhch'idgo, ha'át'ihii da bits'áq' nízhdiiláago 'éi bee
há haz'ánéé bitis nishdeeltáal nilíj' dooleet'. 'Ákódzaago 'éi
díí naaltsoos bikáa'gi bee nahaz'áanii atkéé' níjaa'ígíí 'ash-
dla' góne' dah shijaa'ii biyaagi 'ashdla'áadahígíí bee bi-
k'e'eshchj'igo dah náánashjaa'ígíí bee saad hodidoot'ih.

Section 16. Naaltsoos Bik'ehgo 'Awáalya Góne' Diné Wótq'ii

Háíida Indians nilíj' shíí t'áá 'áktso 'ta' da bi'diiltsoodgo
'awáalya góne' bi'dótq'go 'íishj'áq naaltsoos bik'ehgo diné
wótq'ii t'áágéego tádiin dóo bi'aa hastáqdi 'ahéé'ílkid bilááh-
góo 'ahodoolzhishígíí 'éi doo bee haz'áq da. Naaltsoosígíí
hólqogo dóo 'ánihwii'aahii bízhi' bikáá' yisdzohgo t'éiyá bi-
lááh 'ánízáadgóo diné 'awáalya góne' wótq' dooleet'. Haa
hwiidínóot'j'í biniyíé ho'dótq'go 'éi naaltsoos t'óo 'átséed
bik'ehgo diné 'awáalya góne' wótq'ii deifnínigíí há hadidool-
níit'. 'Éi bik'ehgo ho'dótq' dooleet'. Haa hwiiníst'j'ídgó, bína'i-
díkidi t'áá 'áktso béedahoozingo 'éi 'íiyisí bik'ehgo yah 'e'el-
t'e' nilíinii há hadidoolníit', 'ánihwii'aahii nilíinii bízhi' bikáá'
yisdzohgo. Kót'éego t'éiyá 'ilíj' dooleet' 'átdó'.

Secton 17. T'áá Ho'dótq' Ndi Há 'Aqh 'Azláago Bee T'áá Bikáá' Na'adáahígíí

Indian nilíinii t'áá 'ádqah dah hast'áq shíí baa hwiidínóot'íí biniyé yah 'eelt'e'go t'óó 'átséed yee ch'éédoodáát biniyé bá 'qah ni'ílyéego t'áá bee bá haz'á 'íishj'áq.

Diné ts'ídá bééhózingo sizíinii naaki dilt'éego 'Ánihwii'aahii yináát naaltsoos há yididoolchít, haa'í shíí naaltsoos hwee siłtsooz 'ákwii. Díí naaltsoosígíí 'éí t'áá 'áájí ndahazt'i'ii 'ta' biniyé naaznil, yee has'áanii bikáá' daasdzhogíí hazhó'ó hach'í' yídóoltah, wólta' bééhojísingo 'éí t'áá hó yízhdooltah dóó 'áníinii hoł bééhoozingo bizhdidoolchít diné bá. Diné yee 'ádqah dah hast'ánígíí naakidi bitis 'ánáníłtsogóó 'éí doo bee 'qah ni'ádizhdoo'nił da. 'Íishj'áq kót'é.

Secton 18. Yízhí Naaltsoos Bikáá' Yisdzohgo 'Át'éé Dooleetgi

'Íishj'áq díí beehaz'áanii daniljigo saad dah naazhjaa'ígíí bitah "Yízhí naasdzoi" ha'níigo naalts'idígíí diné t'áá bí bízhi' naaltsoos yikáá' yízhohii 'áátyiłnii dooleet, naaltsoos bik'i ni'ít'áqgo t'áá 'ákónáánát'é, doodaii' diné 'ta' bináát 'álátsoh bee naaltsoos bi'deelchidgo, 'éí t'áá diné t'áá bí bízhi' naaltsoos yik'íizohígíí 'át'éego bee bá nil'íi dooleet.

Secton 19. Naat'áanii Béesh Bqah Dah Naaz'áni Ha'nínígíí

'Íishj'áq díí beehaz'áanii daniljigo saad dah naazhjaa'ígíí bitah saad "Béesh Bqah Dah Naaz'áni" ha'níigo 'atah nani-deehígíí hastóí Naabeehó Binant'a'í daniljigo nahat'a yiniyé yah 'anájahii 'áátyiłnii dooleet. T'áá 'éí bits'a dahaas'nilii da t'áá 'altso 'áátyiłnii dooleet, jó nááh ha'a'ahdi Kéyah Binant'a'í dah sidáádéé' bééhó'díłzin niljigo bééhózingo sinilii 'éí 'ákót'é. 'Índa hastóí dahóyáanii 'ákót'éego nahat'a yiniyé sinilgo 'atdó' t'áá 'ákót'é.

Secton 20. 'Aadahwiinít'ígíí 'Ádízhdeelt'i'go 'Atah Nahojile'gi

T'áá háíida Wááshindoon bá nijilnishii, Indians bi'oonishjí 'atah nijilnish ndi ha'át'éegi da Indians Bi'aahwiinít'ígíí naanish ndaat'i'ii doo, ha'át'éego da 'ádizhdéelt'i' niljigo t'áá hánii'eh binizhdoogaat da, 'índa doo jidínóolt'ah da, t'áá hazhó'ó nááh 'aadahwiinít'ígíí choo'í hodiit'i'go nahódíkidgo t'éiyá 'áají' 'atah saad 'azhdoolnił.

Wááshindoon yá ndaalnishii, Indians bi'oonishjí 'atah binaanish ndaat'i'ii 'Áká 'Aná'álwo' yiniyé ndaakaii, 'índa 'Aze'íł'íní danilíinii dóó 'Ółta'jí binaanish ndaat'i'ii da 'éí t'áá ha'át'éegi da 'Aadahwiinít'ígíí góne' 'atah ch'ídahodoo'aałgo haz'á, 'áko ndi t'áá hánii'eh 'éí dooda, bee há hool'a'go t'éiyá 'ákót'é.

Chapter 2

NÁLYÉEH BEE K'ÉÉHOODOQŁ BIŁ HAZ'ÁAGI

Secton 1. Bee 'Íhólníih Bił Haz'áqgi

Indians Bi'aahwiinít'ígíí nahazt'i'ii bee bihólníihgo bił haz'ánígíí biyi'gi háíida Indian jiljigo nályéeh k'ehgo 'ahaa hwiinít'ínígíí t'áá 'át'é bee bihólníih dooleet. 'Índa t'áá háíida Indian nilíinii nááná'la' doo Indian nilíinii da 'ta' nályéeh yił 'ahidoo'niidgo jó 'áko 'éí t'áá 'at'ch'ishdégé' 'aha'deet'áqgo Indian Bi'aadahwiinít'ígíí góne' yah 'adoot'ih. 'Íishj'áq t'áá háíida nályéeh k'ehgo bee saad bidiit'i'go bee baa náhódóo-t'íłhii, bee saad bidiit'i' shíí t'ah 'tá' hadziihgo bee bi'íilniih dooleet. 'Áko yee 'ák'ihadidoodzihii hasht'eidoolił. 'Ákót'éego t'éiyá nályéeh k'ehgo saad 'ahihidiit'éehii baa hwiinít'ígíí dooleet. 'Índa díí naaltsoos baa yíłtsoozgo t'áá 'aaníí bi'íłnii' bee bééhózin doo biniyé t'áá bináát'éii bá hasht'e' nehe'nił dooleet 'Aadahwiinít'ígíí góne'. Nályéeh k'ehgo saad 'ahidahidiit'éhígíí t'áá 'át'é 'íishj'áq saad 'izhdiit'ééh shíí da díí k'ad baa hwiinít'ígíí bąqah 'adooleet'ígíí bíighahgo bik'é béeso nizhdoonił 'azl'íi'go, jó 'áko 'Aadahwiinít'ígíí góne' naaltsoos 'íł'íní nilíinii ba'at'k'ee béeso yah 'azhdoonił. Díí k'ad baa hwiinít'ínígíí bąqah 'adooleet'ígíí kwe'é 'adínóodah biniyé.

Secton 2. Beehaz'áanii Nályéeh K'ehgo Bee 'Aanáahát'íinii

Nályéeh k'ehgo 'ahidahodiyiit'éehii ts'ídá t'áá 'át'é bee baa hwiidínóot'íłhii Indians Bi'aadahwiinít'ígíí góne' 'íishj'áq Wááshindoon bikéyah bikáa'gi bee nahaz'á danilíinii 'áájí bídadéet'i'ii choyooł'íi dooleet. 'Éí Indians Bi'aahwiinít'ígíí haz'áqgi 'ákót'é. 'Índa Kéyah Binant'a'í bibeehaz'áanii bééhózinii 'éí dó' t'áá 'ákót'é. 'Índa Bits'í' Yishtłizhii dine'é jilíinii habeehaz'áanii hólógogogo Wááshindoondégé' beehaz'ánígíí doo hach'áqah ni'diit'áagógogo díí dó' choizhdool'íł.

Háadi da Indian jilíinii t'áá hó ha'á'ál'í'j'í bik'ehgo t'áá naaki sil'íi'go, jó 'áko 'ákwii haz'áqgi bił 'éedahózinii bina-bidídóokił. 'Éí yee 'íł ch'ídahodoo'aał biniyé.

'Áko háadi da ha'át'íi da baa hwiinít'íinii diné k'ehjí bee k'ééhodoodogłii bá 'ádin sil'íi'go, doodaii' Wááshindoondégé' bibeehaz'ánígíí doo 'ta' bídéet'i'gógogo, jó 'áko t'óó'jí state wolyééjí biyi' 'aadahwiinít'ínígíí bibeehaz'áanii k'ehgo niho-doot'áát.

Secton 3. Nályéeh Si'áqgi Bee 'Ánihwiit'aahii

Díí nályéeh baa hwiinít'ígíí Indian Bi'aadahwiinít'ígíí góne' bee nihoot'áqgo 'íishj'áq 'ájít'íinii, 'at'í'jilalai, diné bíní jiił'a'jí béeso bá ninázhdoodléet, doodaii' t'áá na'adeet haz'áqgi bá 'ákwii nizhdooléet. 'Éí doodago 'éí hanaanish da bee biká 'azhdoolwoł.

T'áá 'ádíłáahee diné bíní jiił'a'go 'éí diné 'at'í'jilalai ha'át'íi da bee bits'áhoodogo 'ákwii t'áá yíní si'ánigo bich'í' niná'jiiłlee dooleet.

Ts'ídá t'áá 'íiyisíí diné t'áá 'ákójíleehego bíní jiił'a'go, 'at'izhdiilaago da nááhdi baa hwiinít'ígíí diné 'at'í'jilalai bá ninázh'doodléet dóó bikáa'gi nályéeh 'ta' naaltsoos bee hach'í' nináádooltsos. 'Éí diné 'at'í'jilaají da náánábí' dooleet, doodaii' hodine'é t'áá yíl'áá nt'éé' béeso bá sinilii da bitahjí' kó-doolnił. Jó 'éí nihwii'aahii bee bihólníih.

'Índa ha'át'éegi da doo t'áá 'ákó'ahijilnéehgóó ha'át'íi da bee diné bíní jiił'a' niljigo, doodaii' 'at'ch'ishjí doo baa hoj'í-yáqgóó ha'át'íi da bee 'at'í'ahijiiyaago há baa hwiinít'ígíí diné 'at'í'bi'diilaají díkwíí bąqahjigo bee hání yil'a', 'éí t'áá 'ákwe'é bee níłtsóóhógo nályéeh hach'í' kódoolił.

Secton 4. Nályéeh Bee 'Aahwiinít'ígíí Bideená Naanish Ndaat'i'ii

Nályéeh k'ehgo 'aahwiinít'ígíí naazt'i'gi bee haa hwiinít'ígíí go bik'é na'azláagóó t'áá 'altso há 'ahidoodzohgo bik'é nizhdooleet. Jó 'éí háíida, doodaii' diné díkwíł'éego da da'oo'íinii daniljigo, ch'ídahodoo'aał yiniyé ndahaaskaii náłéi dah dahi-diikaidégé' yáál baa daoozbáanii, jó 'éí saad 'aląqj'í' shijaa'ii biyi' tsosts'idígíí bee bik'i náá'ashchjigo dah náánashjaa'ígíí hazhó'ó yaa halne' díí da'oo'íinii bich'í' 'azlá nínígíí, 'áádóó 'índa 'aadahwiinít'ígíí góne' naakits'áadah dah ndinibjiihii wol-yéhígíí ndayíłbjiłhii dó' bich'í' 'azhdooldił, 'áádóó t'áá díkwíł-góó da bik'é 'ats'a da'íizdélii hólógogogo 'éí dó' 'ánihwii'aahii hach'í' yídóoltah. 'Ákwíłleehego 'ákwíidoolił. Doodago shíí 'atdó' dooda. T'áá bí bee bídahólníih.

Secton 5. Béeso Há Hasht'e' Sinilii Hólógogo T'áá 'Éi Ła' Ninályéegi

Indians Bi'aadahwiinít'ígíí góne' haa hwiinít'ígíí go 'ákwii hoolzhishgo díí naaltsoos 'ayí'ahii 'altso bich'í' niná'díłléet ho'doo'niid nt'éego nijiltee'go biniinaa t'áadoo niná'jilnéhé 'áají' 'ahoolzhiizhgo nááh Naat'áanii T'áá'á'í ha'nínígíí dah sidáadi béeso 'ta' há hasht'e' sinilgo Naat'áanii T'áá'á'í ha'nínígíí náłéi ha'a'ahgóó Kéyah Binant'a'í nilíinii yich'í' hwee naaltsoos 'idoolił. Hqah háájilígíí dóó béeso dzisnilígíí dó' yaa halne'go. 'Áádégé' ha'át'éego shíí yee hadoodzih. T'áá 'éí béeso hasht'e' sinilígíí bits'áq' diné bá ninánóhłlé díniidgo t'áá 'ákódoolił. 'Éí béeso yaa 'ahályá yiniyé sitíinii 'ákwíidoolił. Daashj'í néelt'e'go bits'áq' haahníł didoonił Kéyah Binant'a'í náłéi ha'a'ahgóó naaltsoos bich'í' 'ályaagíí, jó 'éí t'éiyá bihólníih.

Diné da 'ta' bąqah háá'áá nt'éé'go t'áadoo niná'jilnéhé ha'á-t'íhii da bizéé' yist'ígíí go t'áadoo nídí t'áá 'qahá'á ha'níigo ha'a'ahdégé' bee ha'oodzii'go doodaii' Indians Bi'aadahwiinít'ígíí góne' da 'ákót'éego yee hadaasdzii'go jó 'áko 'éí t'áá 'qah háá'á nilj'í doo. 'Áko 'ádzisj'íidii honichxó'í 'ta' t'ah yidziihgo 'éí há ninádoolyéet, jó 'atdó kót'é 'íishj'áq.

In this issue of the paper we are continuing the publication of a Navajo translation of the law and order code. It was translated into Navajo by Kayah David and Tillman Hadley of Tuba City, Arizona, and edited by William Morgan.

As you know, under the provisions of the Long Range Bill, the Navajos are to draw up a Tribal Constitution. In doing this, they will probably want to make some changes in the old law and order regulations to bring them up to date. The people and Reservation conditions have changed a lot during the nearly 14 years since this law and order was written up. It is up to you, the Navajo people, to consider these matters and suggest the changes that you want to make.

**SPECIAL REGULATIONS GOVERNING LAW
AND ORDER ON THE NAVAJO AND
HOPI JURISDICTIONS IN
ARIZONA AND NEW MEXICO
AS APPROVED JUNE 2, 1937**

Section 15. Search Warrants

Every Judge of the Court of Indian Offenses of any Indian reservation shall have authority to issue warrants for search and seizure of the premises and property of any person under the jurisdiction of said Court. However, no warrant of Search and Seizure shall issue except upon a duly signed and written complaint based upon reliable information or belief and charging the commission of some offense against the tribe. No warrant for search and seizure shall be valid unless it contains the name or description of the person or property to be searched and describes the articles or property to be seized and bears the signature of a duly qualified Judge of the Court of Indian Offenses. Service of Warrants of Search and Seizure shall be made only by members of the Indian Police or police officers of the United States Indian Service.

No policeman shall search or seize any property without a warrant unless he shall know, or have reasonable cause to believe, that the person in possession of such property is engaged in the commission of an offense under these regulations. Unlawful search or seizure will be deemed trespass and punished in accordance with Chapter 5, Section 15 of these regulations.

Section 16. Commitments

No Indian shall be detained, jailed or imprisoned under these regulations for a longer period than Thirty-Six (36) hours unless there be issued a commitment bearing the signature of a duly qualified Judge of the Court of Indian Offenses. There shall be issued, for each Indian held for trial, a Temporary Commitment and for each Indian held after sentence a Final Commitment on the forms prescribed in these regulations.

Section 17. Bail or Bond

Every Indian charged with an offense before any Court of Indian Offenses may be admitted to bail. Bail shall be by two reliable members of any Indian tribe who shall appear before a Judge of the Court of Indian Offenses where complaint has been filed and there execute an agreement in compliance with the form provided therefor and made a part of these regulations. In no case shall the penalty specified in the agreement exceed twice the maximum penalty set by these regulations for violation of the Offense with which the accused is charged.

Section 18. Definition of Signature

The term "signature" as used in these regulations shall be defined as the written signature, official seal, or the witnessed thumb print or mark of any individual.

Section 19. Definition of Tribal Council

The term "Tribal Council", as used in these regulations, shall be construed to refer to the council, business committee or other organization recognized by the Department of the Interior as representing the tribe, or where no such body is recognized, to the adult members of the tribe in council assembled.

Section 20. Relations with Court

No field employee of the Indian Service shall obstruct, interfere with or control the functions of any Court of Indian Offenses, or influence such functions in any manner except as permitted by these regulations or in response to a request for advice or information from the Court.

Employees of the Indian Service, particularly those who are engaged in social service, health and educational work, shall assist the Court, upon its request, in the preparation and presentation of the facts in the case and in the proper treatment of individual offenders.

**Chapter 2
CIVIL ACTIONS**

Section 1 Jurisdiction

The Courts of Indian Offenses shall have jurisdiction of all suits wherein the defendant is member of the tribe or tribes within their jurisdiction, and of all other suits between members and nonmembers which are brought before the Courts by stipulation of both parties. No judgment shall be given on any suit unless the defendant has actually received notice of such suit and ample opportunity to appear in court in his defense. Evidence of the receipt of the notice shall be kept as part of the record in the case. In all civil suits the complainant may be required to deposit with the clerk of the Court a fee or other security in a reasonable amount to cover costs and disbursements in the case.

Section 2 Law Applicable in Civil Actions

In all civil cases the Court of Indian Offenses shall apply any laws of the United States that may be applicable, any authorized regulations of the Interior Department, and any ordinances or customs of the tribe, not prohibited by such Federal laws.

Where any doubt arises as to the customs and usages of the tribe the Court may request the advice of counsellors familiar with these customs and usages.

Any matters that are not covered by the traditional customs and usages of the tribe, or by applicable Federal laws and regulations, shall be decided by the Court of Indian Offenses according to the laws of the State in which the matter in dispute may lie.

Section 3. Judgments in Civil Actions

In all civil cases, judgment shall consist of an order of the Court awarding money damages to be paid to the injured party, or directing the surrender of certain property to the injured party, or the performance of some other act for the benefit of the injured party.

Where the injury inflicted was the result of carelessness of the defendant, the judgment shall fairly compensate the injured party for the loss he has suffered.

Where the injury was deliberately inflicted, the judgment shall impose an additional penalty upon the defendant, which additional penalty may run either in favor of the injured party or in favor of the tribe.

Where the injury was inflicted as the result of accident, or where both the complainant and the defendant were at fault, the judgment shall compensate the injured party for a reasonable part of the loss he has suffered.

Section 4. Costs in Civil Action

The Court may assess the accruing costs of the case against the party or parties against whom judgment is given. Such costs shall consist of the expenses of voluntary witnesses for which either party may be responsible under Section 7 of Chapter 1, and the fees of jurors in those cases where a jury trial is had, and any further as the Court may direct.

Section 5. Payment of Judgments from Individual Indian Moneys

Whenever the Court of Indian Offenses shall have ordered payment of money damages to an injured party and the losing party refuses to make such payment within the time set for payment by the Court, and when the losing party has sufficient funds to his credit at the agency office to pay all or part of such judgment, the Superintendent shall certify to the Secretary of the Interior the record of the case and the amount of the available funds. If the Secretary shall so direct, the disbursing agent shall pay over to the injured party the amount of the judgment, or such lesser amount as may be specified by the Secretary, from the account of the delinquent party.

A judgment shall be considered a lawful debt in all proceedings held by the Department of the Interior or by the Court of Indian Offenses to distribute decedents' estates.